SOME

CONSIDERATIONS

ON THE

Neceſſity and Uſefulneſs

OF THE

ROYAL CHARTER,

ESTABLISHING

An HOSPITAL for the MAINTENANCE and EDUCATION of EXPOSED and DESERTED young Children.

Accipite aliud facinus nobile---Invenietis enim id facinus natum a cupiditate, auctum per ſtuprum, crudelitate perfectum atque concluſum.

CICER. in Ver. l. 2.

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To His GRACE,

JOHN,

Duke of *BEDFORD*,

Prefident of the Corporation for the *Maintenance* and *Educarion* of *Expofed* and *Deferted Young Children.*

May it pleaſe Your Grace,

THE following Pages are intended as a Vindication of that Deſign, in which Your GRACE, at the Head of many other Noblemen and Gentlemen, is engaged, under the Patronage of a Royal Charter, and the Sanction of an Act of Parliament. If I have done Juſtice to the Subject, it will

not be beneath Your Grace's Patronage, nor fail of Your Approbation. Every good Man was pleased to see His Majesty had fixed on Your GRACE to be the President of this honourable Society, as Your GRACE's steady Virtue, noble Birth, and superior Fortune, render You worthy of the highest Trusts and Stations, and insure Success to every wise and generous Undertaking You engage in. And that Your GRACE may enjoy every Mark of Favour, and Instance of Honour Your own Heart can reasonably wish, and live to see this excellent Charity over which You preside, brought to its full Perfection, is, may it please Your GRACE, the unfeigned and earnest Wish of

Your GRACE's *most humble,*

most obedient,

and most dutiful Servant.

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SOME

CONSIDERATIONS

ON THE

Neceſſity and *Uſefulneſs* of the ROYAL CHARTER, eſtabliſhing an Hoſpital for the *Maintenance* and *Education* of expoſed and deſerted young Children.

THE *Maintenance and Education of expoſed and deſerted young Children*, for which his Majeſty hath been graciouſly pleaſed to grant his *Royal Charter*, and the Powers of which are now confirmed and enlarged by an *Act of Parliament* granted the laſt Seſſion for that Purpoſe, appears *on the Face* of it to be an excellent and *generous* Deſign, full of Benevolence and Compaſſion, worthy the Encouragement of the Crown, and that doth Honour to thoſe noble and great Perſonages that are engaged in it. *Children and Infants!* how deſerving of Pity their helpleſs State!—*Expoſed Children!* how unfortunate,

unfortunate, how hard their Lot, as soon as born, to be in a worse Condition than even the young Ones of the Brutes that perish!—*Defenceless Creatures!*—unhappy from the first Moments of their Existence, thus to be forsaken in their tenderest Infancy by those that bring them into Being, and to find no Share in the natural Affection of those to whom they ought to be dear as their own Lives!—Who, that hath the *Name of a Father*, can help shedding a Tear over this miserable Part of the human Species?—Who, that hath *the Heart of a Mother*, can think of their deplorable State, without feeling *her Bowels* yearn at such a Scene of Misery and Distress?—

ONE would indeed scarce think, that any Parents whatsoever could be guilty of such a seemingly *unnatural Barbarity*, as to expose and desert their own Offspring. But as Accidents of this Nature happen from a Variety of Causes, and will continue to happen whilst these Causes subsist; surely the public Utility, Christian Charity, and the Regards due to our *common Nature*, from every one who partakes of it, demand some *Provision* for Misfortunes of this Kind, and should engage all to lend the most generous Assistance towards it that they are able.

THE Case of many of our Poor is extremely to be pitied, who have large and numerous Families, *without Bread* sufficient to support them. How merciful a Relief would it be to them, were there *Houses of Charity* to receive some of their Children, and thus in part to ease them of the Burden that oppresses them! For tho' *many* would suffer any Hardships rather than *expose* them, and choose

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sooner to perish with them than desert them; yet would they gladly part with them, were there any *friendly Hand* to receive them, and thank God to see them maintained and educated by others, because incapable of doing either for them themselves.

Sometimes indeed the deep Poverty of the Parents overcomes the *fond Dictates* of Nature, and rather than their Children shall remain with them as a continual Burden, and be subject to the Misery of *daily starving* with themselves, they will throw them on the Mercy of Providence, and the uncertain Compassion of others, and venture to expose and desert them, with the Hope that some will be found to receive and cherish them. In such Cases, what Pity that the Children should be *utterly forsaken*, or that being *once* deserted by their Parents *thro Necessity*, they should be deserted *a second Time* by the whole World around them?

The Desertion of Children, it must be owned, sometimes proceeds not from *absolute Poverty*, but from *a worse Reason*, viz. *the criminal Commerce* of the Parents. The Father, who, *contrary to Honour* and Virtue, hath gratified his Inclinations, *regardless* of the Consequences, leaves the *unhappy Mother* to the Infamy and Ruin he hath brought on her, and the *wretched Child* to partake of the Mother's Shame and Misery, *without owning* or providing for it. The Mother, *to prevent*, as much as she can, *the Proof of her Guilt* from being *perpetually present* with her, to *hide her Sin* from others, to *avoid the Poverty* and Distress that the Maintenance of it must necessarily involve

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her in, and often, I believe, to *save* herſelf from the *intire Ruin* of being *never* afterwards *employed* in any Service whatſoever, and abſolutely deprived of *any future Means* of Livelihood, abandons the miſerable Infant ſhe hath brought forth, and rather than *run theſe dreadful Hazards*, is *almoſt forced* to expoſe him *to the Public*, and leave him, *thro' Neceſſity*, to the next Pariſh where ſhe *can drop* him. A Caſe, in all its Circumſtances, *truly compaſſionable*, and that cannot but excite the tendereſt Pity in all who are capable of being affected and moved!

SOMETIMES theſe very Circumſtances that I have mentioned, *prompt* the Mothers to much *worſe Actions*, and put them upon Methods *to procure Abortions*, and, in caſe theſe ſhould fail, *to deſtroy* their Infants *in their very Birth*, or *murder them* ſoon after. Trials on theſe Accounts are too common at all our public Aſſizes, and frequently the Guilt is proved beyond all Contradiction; whereby the Mother and the Child *both periſh*, the Child *by the Mother's Hands*, and the Mother *by the Hands of Juſtice*. Who would not be deſirous of finding out ſome Method, and lending ſome Aſſiſtance to prevent *this complicated Ruin*, and preſerve the Life of the *poor innocent* Infant, in order to keep the Mother from *adding Murder* to her Shame, and thus ſave her from the *more dreadful Infamy* of a public Execution!

I am perſuaded that theſe *unnatural Barbarities* would ſeldom or ever happen, was there *a public* and ſufficient *Foundation* for the Reception of Children *thus unhappy* in their Parents and their Birth. For hereby ſome of *the ſtrong*

strong Temptations to commit them would be in a great Measure removed. The Murder of an Infant is somewhat so unnatural, as that it could scarce ever *enter into*, or be harboured by *the Heart of a Mother*, was she not *hurried* on to it by the *dreadful Reasons* I have mentioned. These are the Thoughts that overcome all the Dictates of her Compassion, that create in her Breast *a kind of Despair*, and thus *furiously prompt* her to conceal her *first Crime* by the Commission of a *much worse*, or to resolve on those *shocking Measures* to provide for her future Safety, that must certainly issue in her absolute Ruin and Destruction. Unquestionably *the Wretch*, that makes herself a Mother by criminal Methods, *deserves to suffer* some Punishment for her Folly. But surely she is *an Object of Pity* too, and Nature, Religion, Prudence, all plead *so far* to save her, if possible, from *absolute Despair*, as *to remove* from her these Temptations to such *exectrable Cruelties*, or at least *to lessen* their Power and Influence.

IRREGULARITIES between the Sexes are of such a Nature, and owing to *such Causes*, as that 'tis *beyond* the Reach of all Laws, and the Provision of all human Policy, *absolutely* to *cure* them. Men will be too often *wicked*, and Women *frail*. They will *tempt*, these will *yield*; and whilst their *Passions are strong*, and the *Opportunities* of indulging them *favourable*, they will in many Instances *at all Hazards* gratify them. 'Tis therefore as well *the Duty* as *Interest* of all wise Governments to hinder, if they cannot *the Sin*, yet at least as far as they can the most *pernicious Consequences* of it; and if they cannot extenuate the *personal Guilt* of those who will commit it, to take care that *pri-*

vate Crimes be as little *detrimental to the Public* as may be. Now, tho' there are *many bad Effects* that flow from these *disorderly Practices*, by which Society *greatly suffers*, yet the Welfare and Honour of it is *beyond all Comparison* injured by *Murders* of this Kind, and the *Executions* that too often follow from them; and by the *utter Neglect* of the Children that are the Produce of *lawless Passions*, their being left to *grow up reprobate* and abandoned, and *trained up* from their very Birth in the *most infamous Methods* of Villany; which must *generally*, unavoidably be the Case, if they are not destroyed in their Infancy. And therefore the Ends of Government absolutely require some Provision of the *best and surest Remedies* against these substantial Evils; and the rather, because such kind of Children, by being *deserted* and exposed by their *natural Parents*, are properly become *the Children of the Public*, which therefore *owes them Protection*, and cannot, without Cruelty and shameful Injustice, *abandon* and desert them *a second Time*. This would be to turn, what at first was only *a personal Crime*, into *publick Wickedness* and Guilt; and therefore the Provision made by this *Royal Charter*, is both a necessary and just one; and if, as it ought to do, it takes Effect, must be highly beneficial to these Kingdoms; since as *the Vice*, which renders it necessary, can never be *totally* prevented, the *worst Evils* that flow from it will hereby in many Instances be *intirely removed*, and can be by no other Methods whatsoever so *probably and effectually* guarded against.

It is possible, I allow, that *some Inconveniencies* may arise from a Provision of this Nature; for there is no De-

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ſign ſo good but may be *ſometimes perverted* and abuſed. But ſurely *the Prevention* of unnatural Murders, and of the public Executions that follow from them, is a Thing of ſo *great Conſequence* to Society, as to deſerve the Care of all who have any Regard for the Honour of *the Chriſtian Name*, any Bowels of Compaſſion for *human Nature*, or any juſt Concern for the *Welfare* and Proſperity *of theſe Kingdoms*. And if ſome *leſſer Inconveniencies* ſhould follow from the Foundations authoriſed by this Charter, it will be no *reaſonable Objection* againſt the making them; becauſe *the Advantages* ariſing from them will be *more than ſufficient* to overbalance them.

It hath been apprehended by ſome Perſons, who *have a Right* to be ſatisfied as to their Scruples in this Affair, that Houſes for the Reception of ſuch Children, would be *an Encouragement of the Crime* that produces them, and tend to *promote that Wickedneſs*, which Society ought by all prudent Meaſures to endeavour *to prevent*. 'Tis an Objection of Conſequence, that deſerves a very *ſerious* and plain *Anſwer*, and to which I think *a very full* and ſubſtantial one may be given.

And here let it be obſerved, that the *Charter* granted by his Majeſty, is *for eſtabliſhing an Hoſpital for the Maintenance and Education of expoſed and deſerted young Children*; and that without ſpecifying the Reaſons *why*, or the Perſons *by whom* they may be expoſed and deſerted. And the Act of Parliament enacts, "That it ſhall, and "may be lawful to and for the Corporation, *erected by* "*the ſaid Charter*, to receive, maintain, and educate all,

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"or as many Children as they ſhall think fit, into their "Hoſpitals or Houſes; and that it ſhall be lawful for all "and every Perſon whatſoever to bring any Child or Chil-"dren whatſoever to any ſuch Hoſpital or Houſe, that "they may be received, maintained, and educated by the "ſaid Corporation therein, in caſe they ſhall think proper "to receive the ſame." So that the Foundation intended by the Charter is not *merely* for any *particular ſort* of expoſed Children, but *for all* that may fall under this unhappy Circumſtance in their tendereſt Infancy; whether they are expoſed *thro' the Neceſſity* of the Parents, and their Incapacity to maintain and educate them, or on any *other Accounts* whatſoever; and therefore, as *the good Intention* of the Charter is *thus general*, it can never be ſaid with *any Shadow of Truth* or Reaſon, that there is any Encouragement given by it, except *by unavoidable Accident*, to any *particular kind* of Vice whatſoever. Now, would it not be *extremely hard*, that even upon a Suppoſition, that in ſome few Inſtances, the *original Deſign* of the Charter might *accidentally be abuſed* to bad Purpoſes, that therefore the *evidently good Deſign* of it ſhould be wholly *fruſtrated*? Or that becauſe ſome vicious Perſons might *poſſibly ſometimes* encourage themſelves by it, to gratify their criminal Paſſions, that therefore thoſe who are *only unhappy thro' Neceſſity* and Want, ſhould be *intirely deprived* of ſuch an Advantage and Relief? Surely Benevolence and Charity are not to be reſtrained by *poſſible or accidental Abuſes of them*, becauſe 'tis not within the Reach of human Wiſdom or Power to prevent them.

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THE Truth is, the Objection, *that this Charter will encourage Vice*, is founded upon a wrong Suppoſition, *viz.* That *the Vice intended* is generally committed with great Deliberation and Care, and Regard to Conſequences. For this I imagine is ſeldom or ever the Caſe.

SOMETIMES it happens that Women of *good Education* and *ſober Diſpoſition*, are unhappily *betrayed* by the Inſinuations and *Promiſes* of falſe and abandoned Men, who, in order to *gratify* their own Luſts, *tempt them by Oaths* and *Aſſurances of Marriage*; and by other vile and wicked Methods, *overcome their Conſtancy*, and bring them to comply with their Inclinations. And *ſuch Monſters* of Perfidiouſneſs and Cruelty there will be in all Ages and Places, whether there be any ſuch Kind of Foundation as is intended by the Charter or not; and if the Charter *doth not*, as it cannot, *encreaſe* the Number of theſe falſe and *profligate* Men, it cannot be ſaid to *encourage that Vice* which will ever be the Effect of thoſe abandoned Diſpoſitions they cheriſh.

GENERALLY ſpeaking, *the Evil feared* proceeds from the vicious Inclinations and *lawleſs Paſſions* of both the Parties concerned. They have *no Principles* to reſtrain them. No *Senſe of Shame* or Fear of Conſequences to influence them. Fluſhed with Liquors, and *heated with Luſt*, they are *ready* for the moſt criminal Actions, *without Regard* to Decency, Honour, or any Laws, whether human or divine. Every Age and Nation hath produced ſuch Wretches as theſe, and the Charter *only ſuppoſes* that there always will be ſuch, but doth *not encourage* them to con-

tinue ſo. It *foreſees the Evils* they will occaſion to Society, and wiſely ſtrives *to guard againſt* them, without intending *to give any Countenance to*, or Approbation of the Vices that introduce them.

THE *Apprehenſion of Conſequences* is a Thing that comes *after the Perpetration* of the Crime, if ever it comes at all; but is ſeldom or *never felt* or attended to whilſt the Paſſion and *Inclination is ſtrong*. When the *wretched Mothers* come to *feel their Burden*, and are thus forced to think of the Shame or Miſery that the bringing it to Light muſt occaſion them; naturally prone to *conceal the one*, and *provide againſt the other*, the deſperate *Expedients* of *Abortion and Murder* ariſe up in their Minds; and ariſe ſometimes *with ſuch Violence and Force*, as that nothing can remove them, without a certain Proſpect of ſome *leſs dangerous* and *equally ſure Method* of preventing or leſſening in ſome Meaſure thoſe terrible Evils which they fear. Here *the Royal Charter* might be ſome Relief, and the Thought of it *prevent the Intention* of Murder, tho' it *never gave the leaſt Riſe* to the Sin, they might otherwiſe *vainly hope* to cover by it.

IN truth the Conſequences of a criminal Commerce are *always* ſo dreadful, eſpecially to the Woman, as that ſuch a Foundation as this, if it be any, can be but a very ſmall and *inconſiderable Alleviation*; and tho' it may ſometimes keep *from abſolute Deſpair*, and a *more unnatural* Guilt, when once the Crime is committed, yet cannot in the Nature of Things be any real and *direct Encouragement* to the Commiſſion of it; and that becauſe it *cannot prevent* many of the *worſt Effects* that Providence hath taken Care ſhall follow

follow the Offenders as the *immediate Puniſhment* of their Sin. Nature hath provided that the Crime ſhall not be *intirely concealed*. The Burden *ſoon betrays* itſelf. The Diſcovery, *as far as made*, is neceſſarily ſucceeded by *Loſs of Character*, Infamy and Reproach to the miſerable Mother. She becomes *an Outcaſt* from every ſober Family that knows her; is deſpiſed by her own Relations that are conſcious to her Shame; is probably *for ever loſt* to all the Advantages and Comforts of *an honourable Matrimony*, and thus always left to the *bitter Reflections* on her own Folly, and the continual Upbraidings of *an accuſing Conſcience*, if it be not *wholly hardned* and ſuppreſſed. So that the Proſpect before her is the certain Diſtreſs of Infamy, Perſecution, the being abandoned by her Friends and Family, or the being forced to live in an uneaſy and diſhonourable Concealment from them; perpetual Uneaſineſs in her own Breaſt from the Want of Innocence, and the known Forfeiture of all Confidence and Truſt; or elſe, the utter Waſte and Ruin of her Mind by an eſtabliſhed Impudence, and incurable Lewdneſs of Diſpoſition, and at laſt, the being *thrown on* the Public as a *common Proſtitute*, which is the full and *frequent Perfection* of their Ruin and Miſery. Now, as the Foundation intended by the Charter cannot poſſibly take away ſome or other of theſe Effects that naturally follow the Commiſſion of this Crime, and which are the moſt powerful Motives to ſubdue all Inclinations and Tendencies to it, ſo I cannot apprehend it can be any real Encouragement or Motive to it.

On the contrary, I am perſuaded it will *in many Inſtances* prevent it. Sometimes, as I have obſerved, Women

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may be *inſenſibly* drawn in *by the Artifices* of abandoned Profligates to comply with their infamous Deſires; and when they ſee themſelves diſappointed and deceived, may come *to entertain the proper Reflections* on their own Conduct and unhappy Situation. If there be no Way *partly to conceal* their Shame, and by *privately* diſpoſing of their Burden when they bring it into the World, to prevent their *intire Ruin*; their Deſpair may drive them, if not to reſolve on the Deſtruction of it, yet at leaſt wholly *to abandon themſelves* to Vice, to throw off all Shame and Reſtraint, and to endeavour after a *wretched Livelihood*, by an *intire Proſtitution* of their Perſons and Character. Numerous are the Inſtances of this Kind: Whereas, if there was any Foundation *to receive their miſerable Offſpring*, being eaſed of this *principal Cauſe* of their Fears, they may ſometimes ſo far conceal their Guilt and Folly from *general Knowledge*, as ſome Way or other to find *honeſt Employment*, and being ſufficiently guarded by their paſt Experience againſt any *future Solicitations*, may afterwards live with Reputation and Uſefulneſs. It were eaſy to produce Examples of Perſons that have been *wholly recovered* after a Misfortune of this Kind; and I have ſo tender a Regard for the Virtue and Honour of the Sex, as that I cannot but wiſh well to every Deſign that hath *but a diſtant Tendency* to their Good, and is *in any Meaſure* calculated to ſave them from Infamy and Ruin.

It ſhould be farther conſidered, that the Deſign of this Royal Charter is for *the proper Education* as well as *Reception* and Maintenance of helpleſs and expoſed Infants, and that the Corporation created by it may " employ them,

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" the Males, till they are Twenty four Years old, and the " Females, till they are Twenty one, in any Sort of La- " bour or Manufacture, or in the Sea Service, and put " them out as Apprentices, or Servants, or Mariners, till " their ſaid reſpective Ages, and give them ſuch reaſona- " ble Correction as is proper for their Idleneſs, Diſobedi- " ence, or Misbehaviour." Now, if ſuch Children, as are literally *born in Sin, and ſhapen in Iniquity*, were not to be expoſed, but retained and bred up by their reſpective Mothers, what would the Conſequence *generally and naturally* be, but their learning Vice from their very Infancy; and if Females, their being brought up *in the ſame Meaſures* their Mothers have purſued, and their being *prepared* by thoſe often times *abandoned Wretches* for Sacrifices for *the public Stews*? It being no uncommon Thing for Whores *to proſtitute* their own Daughters, and breed them up to their own *infamous Profeſſion*, for the Sake of thoſe accurſed Gains they hope to make by them; eſpecially as they have no Proſpect of a *more reputable Way* of Livelihood to employ them in, nor almoſt *any other poſſible Proviſion* to make for them.

NOR is any Thing *much better* to be generally expected from *a Pariſh Education* of theſe *baſe-born Children*. If they are *not ſtarved*, or otherwiſe deſtroyed *by the Nurſes* they are committed to, as is too frequently the Caſe; yet, for want of *proper Education* and Authority over them, what can they prove but *Vagabonds* and *Miſcreants*, wholly reprobate, if they live to grow up; from whom nothing can rationally be expected but their commencing *Thieves*

and Whores, as ſoon as ever they are capable of perpetrating theſe Villanies.

NOW, as this *Royal Charter* doth not exclude *even ſuch* Children, but allows them a kind Reception, and *the Benefits of Education*, and therefore encourages the wretched Parents of them to bring them into the *Sanctuaries* and *Aſylums* prepared for them; and when brought, gives the Governors *an Intereſt* in them, and *Authority over* them, till the reſpective Ages before mentioned, how wiſe, how merciful, how Chriſtian a Proviſion is this to prevent the *early Corruption* and Ruin of theſe Children, as they are hereby kept *out of the Way of Temptation* and bad Example, accuſtomed *to Diſcipline*, inured *to Labour*, and diſpoſed of to uſeful Employments and Services in Life. And by Conſequence, as the Evil, which 'tis apprehended this Charter may encourage, is really encouraged and *propagated by Idleneſs*, Want of Education, bad Examples, and the like; the Foundation authoriſed by this Charter muſt neceſſarily tend *greatly to diſcourage* and leſſen the Practice of it, as it ſtrikes at *the very Root* and Foundation of the Crime itſelf, and leſſens, and even takes away *the Cauſes* that give Riſe to and perpetuate it. And if the Deſign of the Charter takes Place, and the Powers given by it be prudently and faithfully *employed*, as there ſeems the higheſt Reaſon to expect, from *the Quality and Number* of the Perſons engaged in it; I am fully convinced it will prove one of the *moſt effectual Means* to prevent the Spread of Lewdneſs and Debauchery, and to promote Sobriety and Diligence amongſt the lower Part of the Inhabitants of theſe Kingdoms. And as I love my Country, and wiſh well to

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the Interest of Religion and Virtue in it, I cannot but sincerely rejoyce, that amongst other generous Instances of Charity that are every where abounding in it, Providence hath at length put it into the Hearts of our Nobility and Gentry to set on foot also this noble Design, and inclined his Majesty and the whole Legislature to countenance and approve it. And I doubt not but the good Effects of it will soon appear in so convincing a Manner, and by such numerous Instances, that the whole Nation will see and own their Obligations to that worthy Person, Mr. *Thomas Coram*, who hath so long solicited, and at last happily accomplished the needful Undertaking.

I cannot help adding *the Extract* of a Letter from abroad, relating to the Hospitals for exposed Children in *France*, as it contains an Answer to the very Objection I have been endeavouring to obviate, and may be looked upon as *the Judgment of Foreigners*, formed by long Experience, with respect to the Consequences of such Foundations.

IN answer then to the Question, *Whether they have not a Tendency to encourage and authorise Vice?* They say,

"That the virtuous Part of Mankind will continue so "from a Love of Virtue, and an Hatred to Vice; and "that the criminal Part will still go on in a wicked Course, "whether such a Foundation exitted or not, it being a supernatural Grace only which can restrain and mortify the "vicious Inclinations of both Sexes: That they are assured such a Foundation prevents several unnatural Murders,

"ders, and other Crimes of a deep and black Dye: That "it hath been frequently known, that ſeveral Children "have been reclaimed by the Parents, who, for tempora-"ry Reaſons, ſuch as the Diſpleaſure of Relations, the "Narrowneſs of their Circumſtances, and Inequalities of "Birth and Fortune, have concealed their Marriage for a "Time, and afterwards legitimated their Offspring, by "making it public. In ſhort they add, that moſt Coun-"tries at preſent are provided with ſuch Foundations, nay, "almoſt every great Town in each Country; and that "ſuch ſort of Eſtabliſhments would not have gained ſo ge-"neral a footing, had they in any Senſe been looked on as "productive of Vice."

As for myſelf, I am ſure that I have the *utmoſt Abhorrence* of the Vice hinted at, and think it a Crime attended with ſome of the *worſt Aggravations* that can be mentioned. Not to inſiſt on it, that Chriſtianity expreſly forbids Adultery, Fornication, all Uncleanneſs and Laſciviouſneſs, and plainly declares, that *becauſe of theſe Things comes the Wrath of God on the Children of Diſobedience*; I think all Practices of this kind are *contrary to natural Religion*, and inconſiſtent with the Dictates of Honour, Humanity, Compaſſion, and Good-nature. The Man that *ſolicites* a Woman to gratify his criminal Deſires, is he not attempting to ſolicit her into Infamy and Ruin, to ſacrifice her Honour, to betray her Innocence, to proſtitute her Virtue, to bid Defiance to Shame, Modeſty and Conſcience, and to trample upon all the deareſt and moſt valuable Intereſts of human Life? In compariſon of this, it would be an Act of Mercy *abſolutely to deſtroy* her at

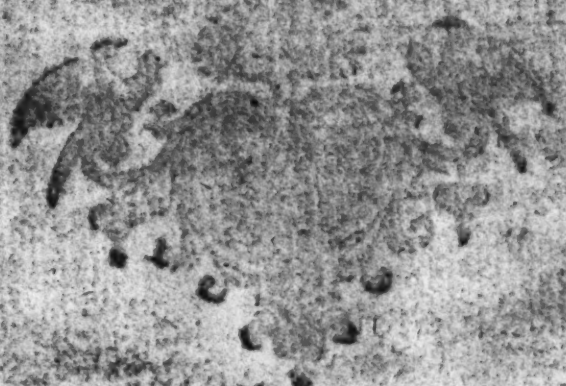
once,

once, since Life, without Reputation, Virtue and Usefulness, is worse than Death itself. Would any of those, who thus lay in wait to seduce others, be willing that *a Wife, a Sister*, a near and beloved Relation of their own, should be seduced by others, by the same Artifices they make use of to compass their own Designs? Would they not resent such *a Blemish* and Stain upon their Families? Would they not severely revenge it? And in this do they not condemn themselves, by *meanly practising* upon the Wives, Sisters, and Relations of others, and *forfeit* their own Honour, by *attempting* theirs? Where is the *ruined Woman*, that doth not owe her Ruin in some Measure *to Baseness* and Treachery in the Man? What are the most of our common Prostitutes, but *unhappy Creatures*, first deceived by Bawds, undone by Profligates, and when they can *no longer please*, cruelly cast upon the Town, and forced *for Bread* to expose themselves to public Lust? But can any Person *of Humanity* coolly think of having been the Occasion of such *desperate Ruin* to another with Pleasure? Can he justify himself, by any Principles of Reason, in having ensnared and debauched a thoughtless, unwary, *credulous* Creature, and thus destroyed all her natural Sentiments of Decency and Shame, rooted out of her Mind all Principles of Modesty, Honour and Virtue, led her by Inclinations he hath raised in her, or forced her thro' Necessity to finish her own Ruin, by abandoning herself to all *the extravagant Lewdnesses* of Prostitution? Is not this a Barbarity the most inhuman in its Nature, and that Heaven and Earth must justly censure and condemn? Should she be hurried on to murder her Infant, thro' *Impotency of Passion*, and Heighth of Despair, at being for-

 saken

taken and abandoned by him that turned her Head, can he imagine that he hath no Share in that *unnatural Guilt*, or look upon the Destruction of his own Offspring without Horror? If the miserable Infant, he proves the Father of by her, should be so unfortunate as to live, till the tender Father cruelly neglects it. Ten Pounds for a Parish Education is the generous Fortune he bestows on it; or to reward the Favours he hath received from the betrayed Mother, he leaves it with her as Part of her Dowry, for the Pleasure she hath given him. The Mother hates it as the Witness of her Folly and Ruin, or is forced to breed it up *for Hire*, Infamy, and detestable Complyances; or if the Sex doth not suit such a Purpose, to cast it off, and leave it to a vagabond and lawless Life? Want soon teaches him to pilfer and thieve, and from Step to Step he ripens into *finished Villany*, without Principle or Remorse of Conscience to restrain him; till at length, to close this monstrous and inhuman Scene, he dies as a Nauseance to Society, and as a Monument of his own and his Parents Shame. These are the frequent Effects that flow from this *lawless Indulgence* of criminal Passions. But can any Man of Honour bear the Thoughts of being a Father to such a Posterity? Can he imagine there is no Vengeance in reserve for him for these Injuries done to human Nature in general? EXPOSED AND DESERTED CHILDREN have Fathers equally with others, and the erecting Houses for their Reception, shews that there *are Fathers* as well as Mothers destitute of Honour, Conscience, and all natural Affection. Let therefore *the Crime* stand absolutely condemned, and be treated by all good Men with the Abhorrence it deserves. But whilst we are *severe* against

againſt Vice, let us not be *inſenſible* to Miſery; and tho' we juſtly deteſt the Parents Sin, let us not be like them unnatural to deſert their Children, becauſe they expoſe them. Infants ſhould not ſuffer for their Parents Irregularities in producing them, nor be allowed to ſtarve, and abandoned to Ruin, becauſe they want either the Inclination or Power to maintain and educate them. I therefore wiſh well to the Deſign of this Charter, as 'tis immediately intended for the Benefit of this helpleſs and *forlorn Part* of the human Species, and rejoice to ſee the Public become the *avowed Parent* of them, and authoriſed to take Care both of their Maintenance and Education.

Page 7. Line penult. read erected.

THE END.